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Self-Culture.

A Monthly Journal & Review

Devoted to
MENTAL, MORAL, PSYCHIC, OCCULT and
SPIRITUAL SCIENCES & PHILOSOPHIES.

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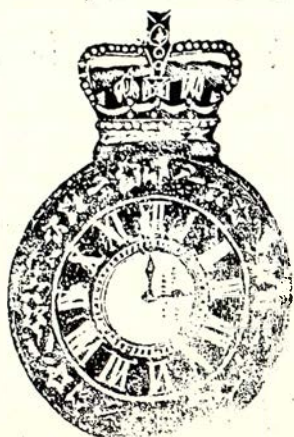
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MENTAL, MORAL, PSYCHIC and
SPIRITUAL CULTURE OF MAN.

VOL. VI.

APRIL, 1911

No. I.

DEPARTMENT OF SPIRITUALISM.

Conducted by the Associate Editor,

Dr. J. M. Peebles, M. A., M. D., PH. D.

IMMORTALITY

And The Testimony Of Saints.

"When born, I died; and when I die I shall be born—born out of this death-land of darkness into the realm of real life." (PILGRIM.)

As the physical birth of the infant is death to the placenta-envelope, so birth into spirit-life involves the death and dis-integration of the physical casket. And while this latter process is as natural as beautiful, it implies no disorganization of the spiritual body—no cessation of conscious existence.

Duality of being extends to human consciousness. The *inner* consciousness—related to the Infinite Consciousness of the universe, God—is never

for a moment suspended. And just prior to, and during the change called dying, it often flames up the brightest.

"If I had strength enough to hold a pen," said the eminent William Hunter, "I would write how easy and delightful it is to die."

That able jurist, the late Judge Edmonds of New York, related to me the following of his Quaker friend, Isaac T. Hooper: "I was with him a good deal before he died. One day I left his residence about 4 o'clock; he was exceedingly feeble, but I thought he might survive several days, perhaps weeks. It was our regular seance evening, and at 8 o'clock we met to hold a circle. My daughter's hand was soon influenced, writing this: '*I am in the spirit-world. I. T. H.*'"

"Who is that?" inquired a gentleman present.

"It is the initials," replied the judge "of Isaac T. Hopper; but it cannot be possible, as I left his house a few hours since, thinking he might survive several days or weeks."

The judge, throwing on his cloak, hastened to his Quaker friend's residence, when there lay the corpse, and the friends standing by weeping. Returning and re-forming the circle, the same hand was controlled to write:

"I am in the spirit world; and I now under-

stand what the apostle meant when he said we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye. I have not slept—I have not been unconscious for a moment; but I have been changed—changing my mortal for my spiritual body—earth for heaven—I am happy beyond expression."

In natural death, the process is gradual. The extremities first grow chilly; then the feet become cold; and then the hands and arms, to the shoulders. The pulse continues to beat more feeble—the blood purples under the nails—the eye becomes dim, and the breathing more difficult, while a silvery aural emanation, rising mist-like from, gathers gently around and over the tremulous body. Spirit friends have already come to attend this higher birth. Often they bring garments white and glistening. The atmosphere, is filled with electric particles bright and silvery. The moment of transition approaches. The stillness is holy and heavenly. Only friends, calm and loving, should be present. And now—*now* a slight tremor, and that ethereal life-thread, the silver cord, is severed, and the spiritual body is released from the physical tenement; something as the full-blown rose is unrolled out from the rose-bud and plucked from the parent stem.

Many of the greatest and most gifted souls of earth were endowed with spiritual gifts. Socrates, Plato, Proclus, John the Apostle, Cicero,

Plutarch, Tertullian, Bacon, Louis XVI., Baxter, Cowper, Glanville, Swedenborg, Joan of Arc, Ann Lee, George Fox, Johnson, Lessing, Goethe, Kerner, Wesley,—*these*, and others, had visions of Heaven, visions of angels, visions of immortality!

How sweet this old hymn:

“We’re going homel we’ve had visions bright
Of that holy land, the world of light,
When the long dark night of time is past,
And the morn of eternity dawns at last;
Where the weary soul no more shall roam.
But dwell in a happy, peaceful home;
Where the brow with sparkling gems is crowned,
And the waves of bliss are flowing around;
Oh, that beautiful homel that beautiful world!”

Spiritualism is not only a science and a philosophy, but in its highest definition it is a *religion*—a rational religion, harmonizing perfectly with the sublime teachings of the New Testament.

The Beginning of Mind or Mental Healing

By DR. R. SWINBURNE CLYMER, PH. D., M. D., F. I. A. SC.

Deputy Grand Master of the I. A. Sc.,
(Spiritual Brotherhood) for the United
States & possessions of America.

Golden Text.—“Prepare ye the way of the Lord, make His paths straight.”

John the Baptist came baptizing with water.

Water is the symbol of Mind.

He was, therefore, the forerunner of the Christ, because the Mind is the Builder of the Soul—the finder of the Christ.

“Prepare ye the way of the Lord, make His paths straight.” Mind is the builder of the Soul and prepares it for the conception or reception of the Christ. John here warns them to make “the paths straight.” Only straight, sincere, pure thoughts can make straight paths, and these are the only paths for the Lord, or Christ.

“Repent ye, for the kingdom of heaven is at hand.”

His was the voice of one crying in the wilderness—in the wilderness of error and illusions and wrong thinking, living, and teaching.

There was very little difference in the accepted teachings of those days and now.

The Pharisees were great spiritualists, and produced phenomena to even greater extent than it is produced at this day. They built the temples and synagogues, and they worshipped where they might be seen and heard. They made all their religious worship a great show and with many ceremonies. They were very orthodox, and the orthodox religion of to-day is almost identical with the Pharisees. They believed in the pre-existence and immortality of the soul. They adhered strictly

to the "traditions of the elders," and held to the literal interpretation of the Law of Moses, just as all orthodox do to-day.

There were many sects, divided, contending, striving more for material gains and self-glory and self-righteousness than anything else.

All classed as a whole were as they are to-day, those who had wandered away from the TRUE teachings of the Ancients, who did not live the Truth and knew it not. They were as much divided and antagonistic as are the many of to-day.

Many of these came to John, attracted by his teachings. They knew the law of phenomena, and were of negative natures, yet they came to an acknowledgment of the power of the mind, and accepted it.

This water baptism taught by John is the Baptism of Mind.

Mind or Mental Healing has accomplished wonders in this age. It has attracted all sects and all people. Yet John admitted a greater teacher was to come.

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with Fire.

With the Mind we repent. Repentance means the turning away. We do not repent of an evil deed until we FORSAKE IT—TURN AWAY FROM IT. If we commit a wicked act, and are sorry for a time, but do the same thing or something equally as bad we have not REPENTED.

We cannot attain purity, and goodness, and Truth until we do repent—TURN AWAY FROM EVIL. If we repent of an evil thought, we stop thinking it.

Stop thinking it, and it will stop coming. It never lingers or locates where it is not welcome. As long as you hold an unkind, selfish, angry, envious, evil thought, you have made it welcome.

It cannot enter where it is refused. Where the DOOR IS CLOSED. The way to repent, therefore, is to refuse to think wrongly. Just as John warned the Pharisees and Sadduces: "Bring forth, therefore, fruits meet for repentance."

"And THINK NOT TO SAY WITHIN YOURSELVES we have Abraham to our father."

This means that they cannot repent and still follow the same old, uninterrupted, literal meaning of the law; for the teachings of Abraham had become a symbol worship in the flesh. If they repented, they must forsake it.

They must forsake it if they brought forth fruit.

Good deeds are fruits. Good thoughts produce good deeds, and are retained by the Soul.

The Holy Ghost and Fire comes after repentance and turning OF THE MIND away from the material laws of the flesh—or the Law of Abraham.

The Holy Ghost and Fire Baptism is greater than Mind or Water, because it is of the Soul. The Soul is the LIFE of man. It is that part of man that LIVES.

This Baptism of the Christ or Soul gathers the wheat—which is goodness and Truth—into the garner, and burns up the chaff—evil.

Jesus came to John to be baptised by him. John is doubtful here of his own teachings. Though Jesus knew all that John taught, yet he also knew that love, and harmony, and co-operation of all material laws gave greater strength and power to them both.

Jesus said: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." John could not have known him had he refused to have acknowledged him.



"An action is neither good nor bad, if it is committed without attraction. Such action, being equivalent to the action of an inanimate being, is not subject to Moral Law. It is the cornerstone of the highest Raja Yoga."

HEALTH CULTURE

By DR. T. M. NAIR, PH. D. SC., A. M-I. A. Sc.

(Continued from the last issue.)

Now then, the food that you take should not only be wholesome, well cooked and nutritive, but it should also be digested properly in order that the blood may get all the nutriment from it. Many of us neglect to chew our food properly before swallowing it. Chewing of the food constitutes the first process in its digestion and a neglect of this means an extra work for the stomach. This should be avoided. Never be hasty in taking your meals. It is a good plan to free your mind from all cares and worry for about 15 minutes at least, before you sit down at your table; remain so during your meal and for another 15 minutes after it. This ensures a good digestion. A little exercise taken just before meals is an excellent appetizer. I generally rub my pony or swing my arms round a few times. I have found this of great value in giving me an excellent appetite.

Avoid abnormal use of condiments, pickles, sugar etc and always remember that you eat to live and not live to eat. Tea and Coffee should be avoided as much as possible. They are not

foods. They do not in the least help to strengthen our body and an excess in their use is apt to do mischief.

And lastly, but not the least in importance is the necessity for strict avoidance of alcohol in any form. Alcohol can never be classified amongst the food of man. It never supplies the matter for construction nor does it replace the waste. Some take their daily dose in the belief and under the pretext that it is doing them good. There never was a greater mistake made than this. It is never a natural food and its use produces evils of disease in the body and above all dulls the brain and corrupts the mind. Had I space and time I would write at length regarding the evils resulting from the consumption of alcohol. However all I need say is avoid alcohol and you will be the better for it, physically, mentally and morally.

There is another thing that, though not consumed as food, deserves mention here. I refer to the use of Cigarettes. I mention only cigarettes, because, in my opinion tobacco used in other forms such as cigars, chewing etc does not produce much harm, at least not as much as the use of cigarettes does. By all means avoid them if you don't care for them. But if smoking a

cigar or chewing pan is a solace to you and gives you a rest of mind and body especially in these days of struggle for existence, I am not one to say stop it. But when it comes to a question of cigarettes, those tiny little things that form the first step of the ladder of man's moral corruption and physical destruction, I cry with all the vehemence that I am capable of, you sir! stop it or be damned. Young men of the present day consider themselves below the mark unless they smoke. They start it as a mere joke, a fancy, just for the fun of the thing. But in time they become the slaves of it. It is the greatest evil that can befall a man next to the habit of drinking. It gives rise to all sorts of chest complaints. It kills your appetite, impairs your digestion stupefies your brain and finally pollutes your blood. In its injurious effect on the human system, the worship of the Goddess Nicotine is in no way inferior to the worship of Bacchus and if one happens to be a devotee at both these shrines, well "He eradicates his own existence in this world."

I have taken the trouble to speak of the injurious effects of alcohol and tobacco not because the kind readers of this journal are not aware of it; But that the simple aphorism of Plato: "There

is nothing like, hearing again and again,, encourages me to recall to the minds of my fellow beings-children of God that are in the same toilsome march like myself—truths that have been reiterated by worthier men often and often. Further it may be that some have been thinking of giving up these pernicious habits for some time, but not having the courage to do it, always kept the task for the morrow. To those this article may serve as a stimulus; for to them I would say.

"To-Morrow you will live you always cry;
In what fair country does this morrow lie?
It is so far fetched, this morrow, that I fear
It will be both very old and very dear."

"To-morrow I will live" the fool does say;
To-day itself is too late; the wise lived yesterday."

Food alone is not enough to keep the body in perfect health. There are other considerations such as the air we breathe, the house we live in, exercise, study &c. &c. But of these in my next.

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DEPARTMENT OF VEDANTA.

(Continued from the last issue)

Union with God is the goal of life, and the consciousness of man's oneness with God is the highest bliss that man can enjoy, and is the highest destiny that awaits mankind. A need felt for that highest bliss, an earnest and intense longing to reach the highest state, a craving proceeding from the depths of the heart and compelling the entire man to devote himself to that one grand purpose—this is the need felt by man when he shakes off the drowsiness and the false sense of security that he has been called into by the subtle influence of maya, and awakens, as the lordly lion from his sleep, to the stern and heart-rending realities in the dreamy life before him on the one side, and on the other side to the faintly glimmering yet wonderfully inspiring inner consciousness higher and divine—the point of contact between man and God. True religion begins with this need. It is the only safest need that man can supply to himself, for in supplying it he fulfils the purpose of the whole creation, the purpose of God, and the purpose of his life.

For what is the goal of life? Whither moves this wonderful creation? Tennyson says that there is "one Law,.....one far off divine element to which

the whole creation moves." The scientific world cannot deny it—indeed the main object of science is to discover the ultimate unit from which all things have sprung into life, to strike at the very root of all life and existence, and to show how from that unit which was potentially infinite evolved slowly but naturally and beautifully, as a result of various laws and transformations, all the infinite varieties and possibilities of life present, past and future. The hitherto indestructible walls between matter and energy, mind and matter, mind and life, have been pulled down, and science shall soon demonstrate to the civilized nations of the world what the contemplative Vedantins taught in India long, long ago, that there is but One, who is the source of all things and unity into which the mind, matter, energy and life are ultimately resolvable. It is also bound to demonstrate the significant reality of the revelations of all religions which agree in saying that man has now fallen from a high state, but will however regain his original state sooner or later.

All life is adaptability to environmental conditions; the struggle for life restricts the freedom of individual life but calls forth and manifests the latent powers. Though many individuals perish in the struggle, (yet they too rise up with more power)

yet the fittest survive, grow and evolve. Thus it has been going on for millions and millions of years, and man has come into being—the perfect being that nature can create and a being that is endowed with in-finite possibilites. A Dravidian saint said, “Rare, rare is it to become man.” God made man in His own image—says the Bible. Nothing is nearer to God than man.

Yet nothing can make itself more distant than man; for in the usual course of evolution, as beings rise higher and higher, the infinite God that exists potentially within expresses Himself more and more freely as circumstances permit, and in man who is destined to be a free being tries to express Himself to the utmost; but alas! man forgets the infinite responsibilities that surely attend the infinite possibilites, and setting at nought reason and intuition by perverting the one and blinding the other, uses his powers according to the dictates of his brutal instincts, and by his own folly hurls himself down into despair and misery.

This is the Supreme tragedy of mankind, nay of the whole existence. If an animal or plant cannot survive in the keen struggle for life, it is destroyed by the very forces which would have helped it if it were found fit to live and if it

persist in growing. The sun shines upon the plant and animal, when young and vigorous, gives them life and strength, and makes them grow; but let them become old, infirm and destitute of vital energy and life; the same sun quickens the destruction of their parts and the decomposition of the tissues. This applies to man forcibly. "Whosoever hath, to him shall be given, and he shall have abundant; but whosoever hath not, from him shall be taken away even that which he hath." In the Supreme struggle for Higher life and in the evolution of perfect divine God from an imperfect animal man, the fittest alone survive and the struggle becomes keener among the human beings than among other beings; for while benign nature supplies the necessities of less developed beings in so many ways, man, owing to his superior endowments and the divine faculties which he is gifted with, has to make a right or wrong choice and welcome the fruits of such choice. Considered mentally, man is placed in the midst of an "ocean of mentative energy" which is ready to be disposed of. Consciously or unconsciously he is utilising this energy and manufacturing thoughts of various degrees of strength etc which sooner or later return to the sender and react upon him producing results that are effective in

proportion to the quantity of momentum imparted to them at the time of their generation. He uses the energy in various ways, and there is no limit to the amount of energy he can manifest. But then there is this great difficulty. The world is all before him with its numerous temptations and pitfalls, presenting myriads of ways both good and bad in which he can exercise his activities; And he has to choose his own sphere, and with the aid of the energies lying on all sides exalt himself into the unimaginable splendour of a man of realisation and into the calm serenity of a triumphant man who has obtained victory over all nature within and without, or, hurl himself down to despair and woe, heart-burn and disappointment, worries and cares, disgust and unrest, and lower himself to the state of a mere automaton at the mercy of opposing forces of nature that drive him hither and thither and cut him to the quick. No blame to the universal energy that is beyond both good and bad and other pairs of opposites and all blame to his own choice, for nature's laws are inviolable. So then, dear reader, do you understand that if your choice is in favor of the evolution along the line of God-hood and if you are determined to work in harmony with the Grand Law and in conjunction with the divine

energies around, you are not only very safe but also very strong, so strong that nothing in the whole world can turn you aside, that everything is forced to yield to your own choice, and that all finer forces of nature rush in to your aid and elevate you to higher and higher planes until you reach the goal itself; for the infinite energy that I spoke of and the Grand Law that I alluded to are no other than the manifestations of the Supreme Reality, the Paramatman. Consider well, and meditate on these things even while you are young and strong ere greed and passion deprive you of your power of thinking and reasoning and make you their own slaves as well as the slaves of ignorance. Peace Be to All! (A. S.)

The I. A. Sc.

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Thoughts for April, May, June & July.

5q&u q4 &355 2q98 7u. 8y!!* Q y7.

So?4 5q589 q4 q6 7u.

Q 2q55 ?o 98y9 28qw8 q4 Soo?

Q 1uy5qzu 98u 4!q1q93y5.

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Second	„	<i>Shor-laban.</i> —White Ox. (Figuratively)
Third	„	<i>Mathok.</i> —Sweetness.
Fourth	„	<i>Emunah.</i> —Truth in disguise.
Fifth	„	<i>Aanal-Saggi.</i> —Great labour.
Sixth	„	<i>Sabbal.</i> —Burden, or patience.
Seventh	„	<i>G•mulah, Binah, Tehunah.</i> —Retribution, Intelligence, Prudence.

1. The Sun in the vernal equinox, in the month of March, when the days and nights are equal all over the world, and when the Sun, after having been long in the southern hemisphere, passes the line in order to dispense his favours equally to the north, doing justice to all.

2. *Taurus*, the bull, is the second sign of the zodiac, into which the Sun enters on the 21st of April. Its entry into this sign is marked by the setting of Orion, who, in mythological language, is said to be in love with the Pleiades and by the rising of the latter.

3. The third sign of the zodiac is *Femini*, into which the Sun enters in the mild, pleasant month of May. "Canst thou hinder the sweet influences of Pleiades or loose the bands of Orion." (Job.)

4. The fourth sign is Cancer, into which the Sun enters in the Month of June. Egypt, at this period, is enveloped in clouds and dust, by which means

the Sun is obscured, or disguised, figuratively denominated Truth.

5. The fifth sign is *Leo*, or that of the celestial lion, called the lion of Nemea, under which the Sun passes in July. The Sun when in the sign *Leo*, is on his advance towards the equator where the ancients supposed heaven to be.

6. The sixth sign through which the Sun passes is *Virgo*, marked by the total disappearance of the celestial Hydra, called the hydra of Lerna, from whose head springs up the great dog and the crab.

7. The seventh sign is *Libra*, into which the Sun enters at the commencement of autumn, indicated by the rising of the celestial Centaur, the same that treated Hercules with hospitality. This constellation is represented in the heavens with a flask full of wine, and a thyrsus, ornamented with branches of leaves and grapes, the symbol of the productions of the season. The Sun has now arrived at the autumnal equinox bringing in his train the fruits of the Earth, and retribution is made to the husbandman, in proportion to his intelligence and prudence. The allegory is certainly beautiful, and the mysterious ladder is well worthy to be called the ne plus ultra of masonry.

The ladder with seven steps, was used in the Indian mysteries to designate the approach of the

soul to perfection. The steps were usually denominated gates. The meaning is undoubtedly the same, for it is observable that Jacob, in referring to the lower stage of his ladder, exclaimed, "this is the house of God, and the gate of heaven." Here we find the notion of ascending to heaven by means or the practice of moral virtue, depicted by the Hebrew patriarchs, and by a remote idolatrous nation, under the idea of a ladder. These gates were said to be composed of different metals of gradually increasing purity, the uppermost stage, which constituted the summit of perfection, and opened a way to the residence of the celestial deities, was composed of the pure imperishable substance of Gold, and was under the protection of their most high God, the Sun. (*In Divine Truth.*)

DEPARTMENT OF PHRENOLOGY.

Conducted by the Associate Editor,

Prof. J. M. Severn. D. D., P. S., F. L. A. Sc.

Phrenology in Business.

The study of character is a useful and fascinating art. It may not be within the capacity of every person to study Phrenology so as to be an adept in the science, yet everyone can derive advantage from Phrenology. Every individual is by

nature, more or less, a physiognomist; that is they can judge in a greater or less degree of the character of their fellow men by their features. This is especially manifest in children who show their strong likes and dislikes of persons they have to do with from a very early age.

A business man's success depends as much, or more on his knowledge of human nature and character as on his experience and judgment of the goods he sells, or the materials with which he has to do.

One of the main objects in apprenticing children is to enable them to gain a knowledge of the people they have to deal with. The apprentice serves his time chiefly to learn from what firms he can buy, or with whom he can deal with the best advantage, and to know what he can sell best amongst the class of people for whom he has to cater. What is more essential to this class of business people than a knowledge of character. It would not take long generally to judge of the qualities and value of clothes, or other materials but the essential thing is to know what to get or stock according to the character and requirements of customers and how best to present it.

A good business man with a knowledge of character will take stock of his customers, a

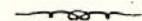
which he will straightway go, and fetch the thing required, if he has it. He thus pleases, satisfies, and makes a Purchaser at once. He does not confuse his customers, or waste his own valuable time by showing them too many unnecessary articles, and after all his trouble probably lose their custom entirely, or get the not unusual answer, "I think I will call another day," which usually means bad business, and bad judgment on the part of the shopman; for instead of calling again they are likely to go to other shops where they may probably be better understood.

It delights one to study young people in their business pursuits. A phrenologist can tell if an individual is likely to make his, or her business a success in a moment. Those who study the character of their customers can always sell what they have to the best advantage. How essential then it is for business people to study character.

Young people just commencing business would do well to devote a portion of their time regularly to the study of Phrenology and Physiognomy. It would prove immensely profitable to them during the course of their business career, and would beside afford them great pleasure and satisfaction.

Business men, magistrates, statesmen, ministers, teachers and others engaged in public work would

find that the study of Phrenology would be of great advantage to them; in fact, there are very few, whatever their station in life may be, who can afford not to study the science; mechanics, artisans, and even those engaged in the lowliest of occupations would derive both pleasure and profit from the study of Phrenology in their leisure hours.



MUSINGS

[BY THE EDITOR.]

Spiritual illumination will dawn upon the mind of an earnest initiate only when the mind is pure and the individual is surrounded by harmonious elements.

... ..

Faith is the ladder which enables the soul to climb to higher realms of Spiritual Consciousness. To the faithful and to the hopeful, nothing is impossible.

... ..

That, man should think fit to become a drunkard, gambler, dacoit and so forth, and that, woman, should lead an unchaste life and sink low to the level of animals, are things worthy of deep thought and careful consideration by every one interested in Self-unfoldment and Human reform.

... ..

Given known conditions with known laws, you can expect with all precision that the concordant results will follow. Think a good thought to your friend, and you can be sure of receiving in turn his own good thoughts. And as you think,

so will you become transformed mentally, morally and spiritually.

... ..

It is useless to sit down and repent for your mistakes done, but it is good to work the thing up with the energy you spend in that negative direction—that of repentance.

... ..

We have all kinds of Nature-study, except the right kind which most people are ignorant of, and most need, that is **HUMAN-NATURE STUDY**. Teachers and authors should instill in the minds of the public that the proper study for mankind is **MAN**.

... ..

When people enjoy good health, they do not appreciate its worth. When once they neglect it, it in turn does not care for them, Later people see their own mistake, then they try this and that to regain it, but only with variable results.

... ..

The body is but a tool of the mind. The object of physical culture is merely to teach the body to respond with alertness to the orders of the mind.

... ..

A nature-scientist and a saint sat on a meadow. The one with wide-open eyes observed the beauties of the evening sky. The other with eyes closed beheld the splendours of the etherial heavens on high, by his meditation. The one enjoys the outer, the other, the inner worlds. Reader, who is the superior of the two?

... ..

Great men in all ages, all the world over have sounded the one universal key-note namely—

'Love to Fellowmen.' This is a precious note indeed. More precious still is 'Love to God.'

... ..

Love is the link between Man and Gods, man and man, man and animal, man and vegetable and lastly man and mineral. Hatred is the very opposite quality and it bursts asunder the mysterious tie. Love brings forth Joy; hatred begets misery. Love leads man to Knowledge; & hatred to Ignorance. So Mutual Love should be the watchword of human beings all alike.

Literary Reviews & Notes.

An Occultist's Travels: by Prof. Willy Reichel, P. P. Fernal & Company, 13, East 17th Stret, New York, U. S. America. 12 mo, Cloth 244pp. Price. Rs. 3-2-00 Sh. 4. 2d; or Dol. 1.

In this book the noted European author and traveller describes beautifully his own experiences during recent times, during his travels through Egypt, France, England, Japan, China and Phillipines. His subjects of special interest and importance are Spiritualism,—Trance Inspiration, Mediumship, Clairvoyance, Crystal Gazing, Palmistry, Telepathy and Re-Incarnation.

The History & Power of Mind: by Mr. Richard Thompson. The Anglo American Book Co., Westminster, S. W. & 10, Ludgate Hill. London, E. C. 7. 11s. 6d. Rs. 3-12-00 Sh. 5. nett;

This valuable work containing 12 lectures on modern past and present; Divine Mind; Power of the Art of Self-Control; Re-embodiment; Cause of Thought vibration; Meditation, Creation & Development of Lesser Occult forces; Hypnotism; Higher Occult or Spiritual Forces; Cause and Control of Disease and the Law of Opulence.

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...

...

...

The Righteous Man.

No harmful shaft can reach the righteous man,
 Standing erect amid the storms of hate,
 Defying hurt and injury and ban,
 Surrounded by the trembling slaves of Fate.

Majestic in the strength of silent power,
 Serene he stands, nor changes not nor turns;
 Patient and firm in suffering's darkest hour,
 Time bends to him, and death and doom he spurns.

Wrath's lurid lightnings round about him play,
 And hell's deep thunders roll about his head;
 Yet heeds he not, for him they cannot slay
 Who stands whence earth and time are fled.

Sheltered by deathless love, what fear hath he?
 Armoured in changeless Truth, what can he know
 Of loss and gain? Knowing eternity,
 He moves not whilst the shadows come and go.

Call him immortal, call him Truth and Light
 And splendour of prophetic majesty
 Who bideth thus amid the powers of Night,
 Clothed with the glory of divinity.

[James Allen]

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